

The Brooklyn Jewish Center Review

August-September, 1948

THE AMAZING SABBATAI ZEVI

By JACOB S. MINKIN

HOW ISRAEL'S NATIONAL THEATRE STARTED

By R. BEN-ARI

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

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CONSTITUTIONAL PROBLEMS IN ISRAEL

IN THE conflict between the State of Israel and its Arab and British enemies, the people of Israel are fighting as one with a united courage that has, at this moment, fought to standstill the might of eight nations.

The peace will, however, not find the people of Israel in such complete agreement. On the contrary, the differences of opinion on questions of economics, religion and government will probably appear at least to be stronger and more fiercely decisive in Israel than in most countries much greater in size and population. There is nothing unhealthy or deplorable in such a situation. Israel is a new country, but its people are an old people. They come from many lands, and they represent a multiplicity of experiences from which have developed differing and, in instances, conflicting attitudes and basic philosophies of life and government. These have, in turn, been grafted upon basic and traditional Jewish concepts. It is small wonder, therefore, that the new state of Israel, youngest of all nations, but at the same time heir to the experiences of all nations, is the most interesting and the most significant political experiment of our time.

It is this background which is conditioning the contemporary process of creating the forms of government of Israel and establishing its constitutional basis.

A constitution must concern itself with those fundamental laws which outline the ultimate attitudes of a people towards its manner of living and its relation to the government under which it will live. A constitution cannot contain within itself the numerous laws by which

this basic attitude is implemented. It is the road along which the destiny of a country is travelled and not the vehicle by which the journey is made. Obviously, therefore, all groups which participate in the creation of such a constitution are eager that their points of view shall prevail in arriving at a basic law. We know that some of the greatest debates in history, participated in by some of history's most notable men, occurred during the drafting of the American constitution. With less present knowledge as to details, we know that the same process is occurring in Israel now.

A drafting committee is setting up in provisional form an instrument which will be submitted to a constitutional convention. The problems faced by this committee are numerous, intricate and fundamental. They involve, for instance, a consideration of religious questions, economic matters, and also questions of the forms of government itself. It is not intended here to particularize the situation. A mere statement of some of these problems will show the enormous complexities of the subjects being dealt with by this committee: Shall there be a state religion? If yes, what form of observance and to what degree of orthodoxy shall it take? If no, to what extent shall the government support religion in general? In the field of government, shall there be a parliamentary system, with a cabinet responsive directly to the parties, or shall there be a republic with a government existing for a stated period between elections as in the United States? Shall the executive be strong, or shall the greater degree of power reside in the legislative

body? Shall the legislature have one house or two? In the field of economics, to what extent shall government regulate industry and labor? Shall government guarantee and create opportunities for work? And if it does, shall the individual citizen be obliged to work, and under what conditions? Shall new enterprise be stimulated by government or by private capital? And if the latter, to what extent, and with what governmental encouragement and immunities?

Other nations have had generations of practice by trial and error to arrive at least approximate solutions to these problems, Israel is faced with the same urgency of time with respect to these vital questions as it has been in the matter of its very birth and defense. No one can say now how wisely these problems will be treated in the adjustment to the conditions of Israel. We do, however, have the right to believe that the same united devotion which has defended the country will give the various parties and partisans the wisdom to submerge unimportant differences and to bring about a unity of spirit from which will emerge a government under which the people of Israel can be happy and the nation of Israel can be strong and enduring.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

YEAR 1 OF ISRAEL

IT IS with a feeling of gratitude and in a mood of solemnity that we shall assemble in our Synagogues on the coming Holy Days. We shall express our thankfulness for the historic change that has come into the life of our people and our people's land. The hope that we voiced in our prayers a year ago has been realized—Israel has been re-born, the Jewish State in the land of Israel is now established. Yea, our hearts will overflow with thanksgiving to God for the miracle that we were privileged to behold; we will recall with loving appreciation the heroism and the martyrdom of our brothers and sisters in Israel who helped to make this miracle possible in our day.

But it will also be a feeling of awe and solemnity which will fill our hearts as we enter our Houses of Prayer during this New Year. For we realize that the task is not yet finished, that our goal is not yet reached. To quote the words of our immortal Bialik: "The path is yet long; great is yet the war!"

We are living in an age when, alas, justice has not yet been enthroned. The fate of Israel is but a phase of the world struggle which we now behold, and ex-

pediency is still regarded as a more potent rule to follow than morality. We shall therefore have to gird ourselves for further struggle. On these "Days of Awe," we must consecrate ourselves anew for the battle of justice and righteousness which the land of Israel symbolizes. American Jewry has served Israel gloriously in the past few years, but we must continue to serve and to help with even greater devotion and sacrifice in the critical months ahead. We cannot, we dare not, forsake our brethren now.

On these *Yomim Noraim*, when we pray for life, let us think, too, of the life of our people and our people's land. For with the assurance of life to Israel, our lives too will be enhanced. May the year 5709, which is year I of the new Israel, vouchsafe for us, for our brothers yet languishing in Europe, and above all, for the new Jewish State in Israel, the dawn of a new life—a life of joy and happiness, of hope and confidence, of strength and achievement, of peace and blessedness.

ISRAEL H. LEVINTHAL

A TIME FOR RENEWED FAITH

JEW'S throughout the world approach the New Year of 5709 with an enthusiasm of faith which may make Rosh Hashonah the turning point not only of Israel's political future but of the history of religion and the story of mankind. Not since the exodus from Egypt has an event been as revolutionary and cataclysmic in its implications as the rebirth of the State of Israel. For the Jew only the theophany at Mt. Sinai, when the children of Israel stood round the mountain and heard the voice of God out of the flames of fire amidst the thundering and lightning, can be compared to the soul-stirring rebirth of Israel which has infused our people with new courage and hope. Our faith

in God has been vindicated.

In the past we survived against the cruellest odds because we possessed an unalterable faith in the God of Justice. We maintained the belief that the Lord was in our midst, although oft-times His presence was obscured and obliterated by the clouds of hatred and persecution that enveloped us. It was in this atmosphere of injustice and cruelty that we would assemble for Rosh Hashonah to reaffirm our faith in God. Now we have beheld the work of the Lord. The vitality and recuperative power of Israel, a people rejected and despised, will forever serve as a symbol of the strength that comes from faith in the principles and the values of

A GREAT WORK NOW AVAILABLE

"The Authorized Daily Prayer Book, with English translation, Commentary and Notes, by the late Chief Rabbi, Dr. Joseph H. Hertz. Bloch Publishing Co., 1948.

THE first revised American edition of a great work has just been published by the Bloch Publishing Company. This is "The Authorized Daily Prayer Book," by the late Chief Rabbi of the British Empire, Dr. Joseph H. Hertz.

Here in one volume is the complete Prayer Book for all the year, with an English translation and a running commentary on practically every prayer. Dr. Hertz gives you the benefit of the research of the great scholars, ancient and modern, in interpreting the prayers, and thus helps the reader to get a new and better appreciation of these ancient outpourings of the Jewish heart.

The many explanatory and historical notes which are scattered throughout its pages are one of the most valuable features of the volume. They form a veritable storehouse of information with regard to many of the theological beliefs and doctrines to which the prayers gave expression.

Our religious life would be greatly enriched and our Synagogue services would certainly be more meaningful, if our people would study this work and master the true meaning and significance of our prayers, which are made so clear by the rich and penetrating comments of Dr. Hertz.

—DR. ISRAEL H. LEVINTHAL

Judaism and religion.

We must not permit our lives to revel in the ecstasy of our achievement of the past year. The new Year confronts us with a host of problems perhaps more formidable than those we have already encountered. Cynicism and doubt, temporarily defeated, are conspiring to undermine our faith and hope. The challenge of the New Year is whether we can sustain our faith. The year 5709 must become a year in which we will all experience a more profound faith in consequence of greater achievements and blessings for Israel and mankind.

—MANUEL SALTZMAN.

ON ROSH HASHANAH, in the year 1648, a young man of twenty-two, Sabbatai Zevi, pronounced in the full hearing of an awed congregation in Smyrna, the four-lettered name of the Deity. This was an act unheard of since the Holy Temple in Jerusalem was in existence, and then the name was pronounced only by the High Priest. With this utterance, the youth put an end to the battle that raged in his mind for some time past. And as he strolled out of the synagogue, pale with excitement, into the cool air of the street, he left a congregation that was hovering between panic and jubilation.

Was this Sabbatai Zevi madman or Messiah, blasphemer or the promised Redeemer? His daring left no other thoughts. For the dazed men in the congregation well knew that in the Diaspora, uttering the *shem bamphoras*, the full name of God, was only the privilege of martyrs at the stake and, in the End of Time, of the Messiah. But here was the son of Mordecai, the youth they knew so well and, indeed, admired for his piety, learning, and modest bearing, making himself guilty of the most stupendous offense! Was a spell cast over him, or had he lost his mind because of his pre-occupation with the occult science of the Kabbalah?

So mused the hoary heads of the synagogue, but the young men in the congregation were of another opinion. They received Sabbatai Zevi's daring declaration with an ecstasy of fervor seldom accorded to so young a man. Indeed, they laid aside their prayer books and, with transported faces, they looked up to him, calling out rapturously, "Messiah." Even one or two of the older men, forgetting for the moment their skepticism, were swept away by the excitement and joined the multitude in their adulation of the risen Messiah. Thus passed the first phase of his struggle; he must now make the whole world his arena.

It did not all happen suddenly. Young though Sabbatai was, what transpired in the synagogue was the culmination of years of careful and exacting preparation. He was the eldest of his father, Mordecai Zevi's three sons, and although of delicate health, he mastered enough of biblical and talmudic scholarship to draw the

attention of men who valued nothing so much as learning.

Were that all, Sabbatai would have excited little more interest than any other talented boy of his time and place, and one of the most comic-tragic chapters in Jewish history might not have been written. But in addition to his intellectual qualities, he was of a highly emotional temperament, a temperament which found fulfilment in dreams and visions of personal supernatural power and grandeur. To so sensitive and imaginative a youth, the Kabbalah, with its messianic doctrine, in which the coming of the Messiah is not only set down but the precise date of his advent is fixed, came as a heaven-sent gift.

It was a discovery for which he had vaguely been longing. Soon books had no knowledge and wisdom no instruction but what was contained in the *Zohar*, the Book of Illumination of the thirteenth century, and the writings of Isaac Luria, the German-Egyptian-Palestine anchorite of the sixteenth century. Young though he was, he spent his days in solitude and his nights in study. He made himself a recluse in a city that teemed with merchants from all over Europe. Prayer, fasting, and rigorous self-discipline were the only "pleasures" he knew. Women were powerless to disturb the loneliness of his life—not even the Levantine women with their burning eyes and sensuous figures. When his father pressed him about marriage, he vowed that the Torah would be his only bride. When the pressure became so insistent that he could no longer refill it, he created a scandal in the city by marrying two women, one after another, without ever approaching them. Rumors of his sexual impotency, and darker whisperings, were spread about him, but they did nothing to dampen the enthusiasm of the small

The World Notes the 300th Anniversary of a Startling Event

THE AMAZING LIFE OF SABBATAI ZEVI

By JACOB S. MINKIN

band of followers who detected in him signs of the Messiah.

With the deepening of the Exile, and the ghastly Chielnicki massacre which plunged almost all Jewry into suffering worse than the Crusades and the Spanish Inquisition, what the Jews cried out for—what they were in desperate need of—was a visible Redeemer, now and without delay, and not the impersonal Messiah of the philosophers whose influence, to use Martin Buber's words, is "poured out over the ages." In their melancholy and despair, in the tortured souls of the surviving victims a fresh hope grew. Scholars searched their books and mystics explored the Kabbalah for the faintest allusion to the Redeemer. And what they found provided their expectations with a momentary thrill of reality. They discovered that the year of their ordeal—1648—was to be simultaneously the time of their redemption—indeed, that the very name of their tormentor was but an abbreviation of *heble masbaib yabo Polam*, "The labor pains which will usher in the coming of the Messiah." Indeed, it was the mystic certainty of his coming, the promise that could not fail, which emboldened Sabbatai Zevi to make his sensational pronouncement in the little synagogue of his native town.

And when the appointed time had passed and the footprints of the Son of David failed to make themselves visible, the Jews prayed and fasted and explored their holy books further. To their deep chagrin they discovered that they had made a slight mistake in their calculations, that the measure of their suffering was not yet full; they would have to wait still another eighteen years for their redemption, until the year sixteen hundred and sixty-six.

It was a fateful year for both Jews and Christians alike. For in the middle of the seventeenth century messianic dreams and hallucinations flamed up fiercely in almost all the countries of Europe. Christendom was in ferment; dramatic events were predicted; supernatural happenings such as the world had not witnessed were in the offing; the so-called apocalyptic date was set for the year 1666. In Switzerland, France, Holland, and Puritan England prophets had arisen who proclaimed the Millenium which would restore the Jews to their nationhood in the Holy Land. Perhaps never in history was such concern taken in the Jews and their problem by the nations of the world as in those strange and hectic times. Even so astute a statesman as Oliver Cromwell was prevailed upon to readmit the Jews to his shores, feeling certain that, on their way to the Holy Land, their stay in England would be of short duration. There was of course a missionary twist in the sudden interest in the Jews for, with the coming of Christ the Messiah, it was hoped their conversion would be accomplished. Had the Jews possessed the political wisdom and sagacity, they might have turned the popular delusion to their advantage.

These things were rumored about in Sabbatai Zevi's father's home, where Jewish and Gentile merchants gathered for news and gossip no less than for business. What he heard made a powerful, if not bewildering, impression on the young scholar's mind already dizzied by his kabbalistic speculations. From all he knew and heard, the times were ripe for the coming of the Messiah. His appearance was on the lips of men of diverse tongues. Sabbatai was physically a sick man, suffering from a malady that alternated between fits of deepest depression and exaggerated, almost insane, faith in himself. It was in such mood that the conviction of his messiahship had taken of him. He had seen his people suffer, pillaged and decimated, rebellion pierced through his mind. What if he were himself the Awaited One, appointed to save and to succor? Had he not prayed, fasted, and flagellated himself till the blood spurted from his clean, young body?

Had he taken advantage of the opportunity and played the patriot, striking

out for his people's liberation, he might have gained a following even among the supine and complacent Jews of Smyrna, but as King Messiah he was a complete failure. He was not taken seriously; he was even resented and regarded with suspicion. The older and more experienced heads of the community remembered the misfortune such self-deluded fanatics had brought upon their people in the past. Three years long they put up with his extravagant claims and notions, and then sensing the danger of his fantastic pretensions, they made no secret of the fact that it would be well for him to choose some other place as the scene of his messianic operations.

His exile, and the *cherem*—religious ban—which followed, provided Sabbatai Zevi with the credentials Jewish tradition offers as the lot of the Suffering Messiah. His itinerary led him through many towns and provinces, where his reception varied. In Salonica, a wealthy and cul-

tural community, he fared no better than in his own native town. The only response he received to a sumptuous banquet and an improvised marriage ceremony with the Torah as his mystical bride was an amused shrug of the shoulders and an order to leave the city on the morrow. Luck favored him in Constantinople, the Ottoman capital, with its bizarre and passionate oriental Jews, like himself crying out for the Messiah, and who produced parchments announcing his coming. While he was cold-shouldered by the rabbis who, indeed, bade him leave the city in short order, he was accosted by one, Abraham Yarchini, a seedy but talented scholar and an expert in copying and forging old documents. With many salaams, he presented the would-be Messiah with a parchment which he pretended to have discovered in a cave, and which, he alleged, bore unmistakable testimony to Sabbatai Zevi's messiahship. Sabbatai read the document

THE GROWTH OF YIDDISH

By DR. ABRAHAM ASEN

YIDDISH, according to recent statistics, is the language of two-thirds of the Jewish people the world over. Before the last World War, 9 out of 17 million Jews, particularly those in Europe, used no other language but Yiddish. Yiddish possesses a large literature, and folklore, and a lively daily and periodic press. It is the Yiddish language that most easily links the Jews of different countries.

Sholom Aleichem once said: Yiddish is the best and finest language in the world because—everybody understands it.

How old is Yiddish? It originated about 1000 A.D. It is then almost a thousand years old, the same age as most European languages.

Yiddish originated in the Rhine basin of Germany when the Jewish settlers, who had spoken Romance (old French), adopted the German language of that period.

From the 13th century on, the Yiddish-speaking Jew came to Poland, Lithuania, Ukraine, etc., and, in the course of time, Eastern Europe became the center of Yiddish.

In the 18th century Yiddish was the

language of practically all the Jews of Europe.

During the 19th century Yiddish has become a crystallized language and developed literature thriving on its wholesome and nourishing resources and creativeness. Within a short time, it became powerful enough to sink roots, in the form of translation, into the literary fields of most of the European languages. Simultaneously, the Yiddish literature was enriched also by borrowing from classic and popular writers.

A good many of our Yiddish poets and writers have been translated into the modern languages the world over. And their Yiddish artistic creations have been towered over others written by authors of the highest rank. Sholem Asch, I. I. Singer, Z. Shneur, are only a few examples. Yehoash, the great poet, was privileged to be the chosen one to translate our Bible—all of the 24 books from cover to cover and thus standardize the Yiddish language. There is no literature, that has not the translation of the Bible among its valuable treasures.

avidly. They beheld each other in mute but eloquent silence, each knowing what was in the other's heart.

Sabbatai Zevi was now a "certified" Messiah, but still no nearer the goal than when he first set out from his father's house. He had roamed over the world, visited many places, met many people, and distributed gifts and alms with a lavish hand. He was tall and handsome, with a black beard and benign countenance, every inch a King Messiah. But a King Messiah without friends, without a following, without an Elijah to trumpet his coming, without even a home where to lay his head. But Sabbatai Zevi was not dismayed: he was astute, ingenious, and resourceful. He had been banished from many places, but the Holy Land would welcome him, for Jerusalem is the birth-right of the Son of David. It is from there that the message of the risen Messiah must come.

In Cairo, on his way to Palestine, Sabbatai Zevi accepted the hospitality of Raphael Joseph Chelibi, one of the most unusual Jews of his generation, a man who combined great piety with great wealth, an exalted official position with extreme modesty, oriental splendor with deep concern for the poor. He was Master of the Mint, a position equal to that of the Secretary of the Treasury. But when not in the royal entourage, he lived the life of an ascetic, fasting, doing penance for his sins, and wearing a rough hair shirt underneath his splendid court attire. A mystic who followed dutifully every prescription of the Lurian Kabbalah, he found in Sabbatai Zevi a kindred spirit, and when he was permitted a glance of Yachini's parchment, he treated the would-be Messiah with the deepest veneration. Two years Sabbatai spent at his Egyptian patron's home amidst truly messianic splendor. But the crucial year 1666, with the eyes of all the world upon it, was drawing nigh and the Messiah had not yet revealed himself. He therefore left hastily for Palestine, hoping that something would happen to realize his ambition.

And, indeed, something did happen, something bizarre and unexpected, beyond Sabbatai's wildest imagining. For in Gaza he met the man—Nathan Benjamin Levi, who subsequently became

world-famous as Nathan Ghazati, who acted as both his John the Baptist and Paul, and who very nearly succeeded in capturing all Jewry for the new messianic creed. The meeting of these two men was of momentous consequences—one of those historic encounters which blaze new trails and create new movements.

Sabbatai Zevi and Nathan Ghazati found in each other both kindred and contrasting spirits. They were allied in their vanity and ambition, in their emotions and attitudes, in their insane lust for power and in the mystic faith in themselves. But they also differed physically, mentally, in their spiritual powers and intellectual capacities. Sabbatai

TWICE TOLD TALES

DR. EMANUEL NEUMANN tells this story. A lawyer, astronomer and a surgeon were discussing which occupation is first mentioned in the Bible. The astronomer said that the Bible speaks of God having created the heavens and the earth, so there must have been an astronomer there. The surgeon pointed to the fact that the rib was removed from Adam to create Eve, so there must have been a surgeon. The lawyer, however, won the argument when he said: "The Bible tells us that first there was chaos, and who could have created the chaos but some lawyers?"

☆

DISRAELI was once asked what was the difference between the word "calamity" and the word "misfortune."

Replied he: "If Gladstone were to fall in a river, that would be a misfortune, but it would be a calamity if someone were to fish him out."

ONCE Frederick the Second and Moses Mendelssohn were guests at a great library opening. At the end of the ceremonies, a book was handed to the celebrities in which they were to sign their names. First, of course, the book was held out to the monarch. Instead of signing his own name, Frederick wrote "Mendelssohn, the crazy man." Then Frederick turned the book over to Mendelssohn and chuckled. Mendelssohn quietly wrote: "Frederick the Second." —By J. T. A.

Zevi was already forty years old, often morose and taciturn and not infrequently given to spells of despondency; the Ghazite was half his age, a youth full of energy, dash, and almost unlimited driving power. And, to complete the contrast, while the "Messiah" presented himself as saint and ascetic, a stranger to the ways of the world, and with little organizing ability, the Ghazite was tense and dynamic who startled all the world with his messianic agitation. Left to himself, Sabbatai Zevi would have remained one of the anonymous self-deluded fanatics; in the hands of Nathan, he became a conspicuous world figure whose dominion extended far and wide.

Events now moved rapidly. In the four years they worked together, Nathan accomplished more than what was achieved by Sabbatai in the fifteen years of his messiahship. Tireless and energetic, and with full confidence in the authenticity of his superior's purpose, Nathan took full charge of the campaign. He was learned and eloquent, and wrote in a fine, clear and precise style. He dispatched letters to Jerusalem and to almost every segment of Jewry in the world, paving the way for Sabbatai as the "true Messiah," the "Celestial Lion," the "Supreme Excellency," the "King of Kings," who was to gather dispersed Israel and "redeem our captivity." Sabbatai Zevi was no longer an obscure figure; he became a celebrity. In Palestine, and the farthest reaches of Jewry, Nathan made Sabbatai's name ring with the hosannas of an accredited Messiah.

In the Holy City, Sabbatai behaved with the modesty becoming the Servant of the Lord. He kissed its sacred soil, poured forth copious tears at the holy places, made the streets of Jerusalem resound deep in the night with holy and profane hymns and songs to which he gave mystical interpretations. What convinced most of that impoverished and sorely-stricken community of his divine mission, was that he dealt out alms with a lavish, royal hand. When the heartless Turkish officials imposed upon the Jews of Jerusalem a cruel tax which threatened to squeeze out the last farthing from the shabby beggars, he volunteered to personally appeal to the Saraph-Bashi of Cairo, by which title Raphael Joseph

Chelibi was known, for help and succor. It was a journey which did more than establish his reputation as a miracle-working Messiah, for at the palace of the Egyptian Jewish patron-mystic an episode took place which cast a halo of romance about the brooding metaphysical head of the messianic pretender.

Sabbatai Zevi had little taste for women in the flesh. His first encounter with them created a scandal which made gossips doubt his manly potency. But a woman now appeared from afar who thrilled him mystically, spiritually and, who, he determined, was the fit bride to share his throne. Her name was Sarah, and her story is as strange and exciting as that of the man who later became her Messiah husband. Miraculously escaping the Chmielnicki butchery, she was brought up in a Catholic convent in Poland where she spent ten years feasting her eyes on the images of saints and her mind on stories of the crucified Messiah, but inwardly she remained faithful to Judaism and the memories of her childhood. At the first opportunity she escaped her detested surroundings and sought out a Jewish cemetery for her refuge. When discovered, she was a disturbingly beautiful maiden of sixteen, luscious, ripe, and tempting, but as silent as the grave concerning her past, answering every question with the statement that she was the destined bride of the Messiah. To escape complications with the Catholic authorities, she was packed off to Amsterdam, where she had a brother. But she proved a burdensome charge and, unprotected, she roamed through the cities of Frankfurt, Constantinople and other places, sharing her loveliness with many a man, but giving herself in marriage to no one, always meeting every proposal with, "I am the appointed bride of the Messiah."

The news of the strange creature was flashed to Sabbatai Zevi and he immediately sent for her. What had the Messiah to do with women, he who had failed in his duty as a husband to two wives? But his curiosity was aroused by what was prophetically revealed to her. Harlot or virgin, what mattered it to the King Messiah, who was above the law? When pressed for an explanation, he could always quote Hosea, whom God likewise

[Continued on page 39]

NEW BOOKS

"The Book of Books, An Introduction,"
by Solomon Goldman. Harper & Bros.

THIS is the first volume of a monumental series dealing with the Jew's greatest contribution to civilization—the Bible. Dr. Solomon Goldman is eminently fitted for this great task of giving to the world a new appreciation and a richer understanding of this greatest of all books. He plans to give a new translation as well as a commentary on all important passages and historical notes, presenting the views of ancient and modern commentators.

In this introductory volume, the author, in his inimitable style, tells the story of the Bible, how it has influenced mankind's thinking, and the message it still holds for the world of today.

One of the most fascinating sections of the volume is "Echoes and Allusions," in which Dr. Goldman offers us a rich storehouse of quotations, culled from the writings of the world's greatest personalities, dealing with every aspect of the Bible. In this one book the reader will find 429 names of the world's most notable persons, whose thoughts on this Book of Books are here represented.

Dr. Goldman is known not only as a great preacher and orator, but also as a distinguished scholar who has already enriched Jewish literature with a number of valuable works. But this volume represents his greatest contribution. This reviewer hopes that every reader of these lines will see to it that this important work, the "Book of Books," will become part of his home library. In it he will find intellectual delight and spiritual joy. It will instill within him a new sense of dignity and self-respect. Above all he will understand why his people deserved the honored appellation—the People of the Book.

"Essays in Jewish Biography," by Alexander Marx. The Jewish Publication Society of America.

Professor Alexander Marx—one of the world's greatest Jewish scholars has, for almost a half a century, been professor

Reviewed by

DR. ISRAEL H. LEVINthal

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"Saadya Gaon—The Book of Beliefs and Opinions," translated from the Arabic and the Hebrew by Samuel Rosenblatt. Yale University Press.

Our former fellow-Brooklynite, Mr. Louis M. Rabinowitz, created a living monument to his devotion to Jewish scholarship by establishing at Yale University the "Judaica Research Foundation" for the promotion of research "in Hebrew lore and literature." That this research will be on the highest scholarly level is attested by the names of the men

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In October the Habimah, which played a successful engagement on Broadway last season, will open in Israel with a new play rehearsed while the famous troupe was in the United States. The following article, by one of the founders of the Habimah, was published in the REVIEW a number of years ago and is of especial interest now that Israel has its truly national theatre.

Ben-Ari is active in New York both as a player and as a director of the Dramatic Department of the New School for Social Research. He is an unusually fine writer on the theatre, and this article is now part of one of his books.

THE years 1918-1920 in Moscow were years of hunger, pogrom, revolutions—and in a corner of this stricken city, a group of youths from all parts of Russia gathered to study theatre. Everyone was in search of something—something that would keep the human being from spiritual decay. With energy and love, we betook ourselves to our difficult task of developing a Hebrew theatre, but we soon discovered that it was next to impossible to work without a leader. Upon the recommendation of Stanislavsky, his pupil Vachtangov was accepted as regisseur of Habimah, so that our lot was completely cast into the hands of this Armenian who was to become world-famous for his revolutionary work in the theatre.

At the time that Vachtangov came to Habimah, he was a devoted disciple of the Stanislavsky system. It was the system of spiritualized experiences and one hundred per cent realism. But he felt that something was lacking, and it was only natural that upon chance observance of Meyerhold's experimental work in Petrograd, he was impressed so deeply, that it reacted upon his manner of acting and directing. He formed a group, experimented, sought and created.

Vachtangov soon got to work on the Dybbuk, and Habimah will never forget those days and nights spent on rehearsing this play. They were truly the pleasantest and most beautiful times of our lives. Work would last for hours at a stretch and final rehearsals extended to early morning. Every rehearsal was a distinct performance. Vachtangov never came to

the rehearsals with a definite plan, or with a previously conceived opening and closing of acts. He groped about for new ways, and these extemporaneous searchings were breath-taking and fraught with the greatest suspense.

We had to rehearse the first act over and over. Even when it seemed perfectly complete and in the best of form, Vachtangov found fault with it. As was usual, after the lowering of the curtain we gathered around him and listened to his criticism. He would not utter a word, but order us to go on the stage and begin to act again. Immediately the whole act was radically changed. Scenes created overnight were immediately displaced. Some parts were eliminated, and new ones were created. The whole act soon assumed an entirely different color. His imagination was so great, that he used to play with the scenes. We were like putty in his hands. After a night of study and strained creation, when the rays of dawn crept through the crevices of the narrow windows, we gathered around Vachtangov fatigued and hungry. He then sang his favorite Armenian song, one replete with sadness and subdued ecstasy. He sat at the piano and we grouped around him. Louder and louder grew the sound of this lugubrious melody, stronger and stronger became our echo in the vacant little theatre. When dawn finally came we left, refreshed by this melody. At night we gathered once more. There was more grouping, more singing, and again, creating. . . .

It was then that Vachtangov became ill. He could not sleep, and he could not eat. His only relief was in soda water. As soon as he entered the theatre, he took his customary seat, drank some soda, and called out "begin." We were impatiently awaiting the signal. We began with the "batlan" scene. Vachtangov listened, halted us, and commanded "once more!"

A Vivid and Authoritative History of the Habimah By One of Its Founders

HOW ISRAEL'S NATIONAL THEATRE STARTED

By R. BEN-ARI

The scene seemed to us to be perfect, and we could not understand what was wrong. Once more, we sang the "Mipnaimah" and again the cry "once more!" This was repeated several times. The rehearsal was stopped for a few moments and Vachtangov pointed out that the first batlan had omitted the sigh "O!" This was nothing compared to the pyrotechnics that followed when an actor omitted a word. Nevertheless, our rehearsals were not mere exercises in diction or expression. It was a matter of finding a form for the Dybbuk, and the *batlanim* had set the tone for the entire performance. None of us will forget his wild outcry of "Eureka!" whenever he found the scene he was looking for.

Vachtangov, in his work with Habimah, sought and created a new form of the theatre. He arrived at a sort of synthesis of Stanislavsky and Meyerhold. It was because of this that the Dybbuk reached the highest level of tragedy. He brought a certain pathos to the Dybbuk and defined every character so completely that each ceased being a figure and became a symbol.

The year in which we were to produce the Dybbuk—1922—was laden with impoverishment and sorrow. Although there was some relief in the political situation, the hunger continued, and Vachtangov's ailment increased. The subsidy which we received from the government ceased, and our existence became nothing short of a miracle. To mitigate our distress, Habimah through some unknown and magic source, procured for its players barley soup, which it distributed every night during rehearsals. The soup usually consisted of hot water and a grain of barley. Vachtangov saw all this and decided to arrange an evening so that the remaining wealth of Moscow might contribute some-

thing to the support of Habimah. Men prominent in the community and well-known artists were invited. The evening arrived and everyone was well entertained. Then came the moment for the appeal. All were quiet, bored, seemingly deaf. There was no response. It looked as if the evening was a failure. Suddenly Vachtangov and his friend, the great writer Anton Tchechov, appeared dressed in white aprons and carrying trays of tea. Everybody was amazed to see them serving tea to all the guests in the hall. But they soon realized their purpose. As they handed a glass of tea to the guests, they removed their hats and asked a contribution for the tea. And—miracle upon miracle—the hat became filled with bills. Everyone's mood changed. One wanted to top the other in his contribution. The honor of drinking tea served by Vachtangov and Tchechov was too tempting for any man to resist. However, Vachtangov, with two hatfuls of money, was not content. His imagination was aglow. The whole idea became a bit of theatre. He had to resort to every device to open the pockets of those present. Soon came a new scene. Vachtangov jumped on a chair and auctioned off Tchechov. The writer stood near the chair, his expression so sheepish that one had to laugh. The people warmed up and began to bid. Tchechov was sold for a goodly sum for the benefit of Habimah.

The third act was finished. Newspapers were already carrying notices of the Habimah's production of the Dybbuk under Vachtangov's direction. In our hearts we were somewhat skeptical. We all expected something to happen. The costumes were new and rather unusual. The scenery was unusual, too. The make-up was such that was never seen in Moscow. We anxiously pondered what reception Moscow would give us.

Particularly were we interested in the impression the play would make on the "lions" of the theatre—Stanislavsky, Dantchenko, Katchaloff, Moskvina, Tchechov, and other well known Moscovites.

At one of the last rehearsals, during the scene of the *chasidim*, Vachtangov showed once more what great intuition he possessed. Discontinuing the rehearsal, he shouted to us: "Are these *chasidim*, is it this what you call a *chasid*?" He

then delivered a lecture on *chasidim* worthy of a Schechter. He spoke so convincingly that everybody had to believe him. After the explanation, he walked on the stage and showed us how to play a *chasid*. He acted tearfully and with great exaltation. Then turning to us he said: "That is the way to play a *chasid*." That night the *chasidim* were acted right and that saved the third act.

Two weeks after that came the premiere. Vachtangov was pale and excited, the actors nervous and high strung. We were told that all the most prominent people of the theatre were in the house. Vachtangov was back-stage and had a good word for all of us. One he corrected, another he made up, on a third he fitted a wig, and to everyone he smiled benignly, like a mother ready to display the beauty of her children. The gong was finally sounded for the third time. We were all gathered around Vachtangov waiting for the final word. Sternly he addressed us, "Did we realize what this night meant to us? Did we know that Stanislavsky and others were in the theatre?"

The first act was over. The audience responded coldly. The second act was about to begin. Vachtangov came into our dressing rooms and said good-naturedly: "Children, here is where we raise them out of their seats." The act did take the audience by storm. We had to stop after the dance, until the applause subsided. Vachtangov's genius had conquered.

After the performance, we all surrounded Vachtangov and sang his Armenian song. We did not leave him until late that night. He kissed us all good-bye and wept. We wept with him. It looked as if we were parting forever. Everyone felt that if this mood weren't immediately changed, we would all soon be on the point of hysteria. Vachtangov went to the center of the theatre, and smilingly began to address us in Hebrew. He soon passed over to one of the monologues in the Dybbuk . . . changed his pose to that of the messenger, then said: "And now, let us sing our melody, my favorite Armenian melody." We all began to sing, then we danced.

Vachtangov was ill again. The good news of the phenomenal success of the

Dybbuk was brought to him. Moscow was all agog with this performance. There was hardly a journal that did not praise the New Vachtangov Style. Even if just out of curiosity they went to see the "New Theatre." However, Moscow did not know that Vachtangov was planning a new surprise with "Princess Turandot." He could not attend the premiere of this famous production because he was not allowed to leave his sick bed. Stanislavsky telephoned after every act and told him how it went.

Israel's Constitution

THE following three-point pledge is contained in the preamble of a draft of the Israeli Constitution, accepted by a constitutional committee as a basis for discussion: 1. To build our commonwealth in accordance with the ideals of peace and justice of the prophets of Israel. 2. To open our land to every Jew who seeks entry and to maintain the rights of the strangers within our gates. 3. To promote the peace of the Holy Land and the security and prosperity of all who dwell therein.

The pledge will be carried out through a sweeping program providing all Israeli citizens with cradle-to-grave insurance, "an equitable share" of the national income and adequate education. Under the provisions of the constitution "everyone has the right to work" and the national government must ensure a decent living standard, regulate wages and hours, protect women and children and keep watch over labor's right to organize and strike.

Vachtangov's condition became worse from day to day.

On May 29, 1922, at one of the performances of the Moscow Art Theatre, the actors were interrupted, and Nemirovitch Dantchenko came out and asked the audience to rise. Word had just come that Yevgeny Bagrationovitch Vachtangov had died. There was a dead silence in the theatre. Sighs and sobs were heard. The next day, theatrical Moscow mournfully followed the hearse of this great teacher and creator. The members of Habimah followed the casket, sad, orphaned and bereft of its great director and guide.

NEWS OF THE MONTH

THE first meeting of the Jerusalem members of the newly-elected World Zionist Executive took place in Jerusalem. Berl Locker was elected chairman of the executive and was put in charge of public relations. Dr. Israel Goldstein, of New York, was elected treasurer. He will return to the United States but is scheduled to assume his position in Jerusalem within a month.

Another American elected to serve on the Jerusalem executive is Haim Greenberg, Laborite. He will be in charge of the Education and Culture Department, but is not expected to assume his duties immediately. Other portfolios were divided among the members of the Jerusalem executive as follows:

Rabbi Wolf Gold, Mizrahi, is in charge of the Jerusalem developments department; Eliahu Dobkin, Laborite, will head the organizational department; Itzhak Werfel, Mizrahi, will be in charge of the housing program for refugee immigrants; Jacob Zerubavel, United Workers Party, will be responsible for the department to care for Oriental Jews; Moshe Kolodny, General Zionist, will continue to head the Youth Aliyah movement, and Levi Shkolnik, Laborite, will be responsible for colonization and agriculture. Eliezer Kaplan, Laborite, and S. Z. Shmagai, Mizrahi, were given no portfolio.

The economic department, under Grossman, has been charged with four functions. They are: mobilization of private capital for investment in Israel; supplying information abroad of the economic development of Israel; foster an Israeli export program and, build up a tourist trade for Israel.

David Remez, Communications Minister, and Aaron Zisling, Agriculture Minister, both members of the special Cabinet committee on Jerusalem, attended the meeting to participate in the discussion on education. The problem is becoming acute because schools throughout Jerusalem and Israel have now opened, and the Agency has taken no action to

offer financial aid despite the fact that the school system is in financial difficulties.

At a press conference, Dr. Goldstein said that he foresaw a budget of \$192,000,000 for the Jewish Agency this year. Of this sum about \$72,000,000 will be allocated for immigration and \$24,000,000 for colonization, he said, adding that the rest would be divided among the various other projects supported by the Agency, with special attention being paid to the problem of developing Jerusalem.

The immigration rate to Israel is expected to be about 10,000 per month, he declared. The figure will vary according to "the needs of the DP's" and the ability of Israel to absorb them. "It is up to the Jewish people to determine how large the immigration program shall be," he stressed.

He estimated that this year, as in the past, from 65 to 75 percent of the Agency's receipts will come from American Jewry. The Agency will not contribute to Israel's current needs, Dr. Goldstein stressed.

AS THE *Review* goes to press it was reported that the Arabs were preparing an offensive against Israel to precede the opening of the United Nations General Assembly in Paris. The object would be to seize Jerusalem.

In a dispatch from Paris to the *N. Y. Times*, C. L. Sulzberger, its correspondent, described an expected change of Russian policy, favoring the Arabs. It was rumored, wrote Mr. Sulzberger, that "an arrangement was now under discussion in the Kremlin whereby bases might be granted to the Soviet Union in Syria in exchange for tacit assistance against the new State of Israel." The correspondent adds that rumors of such a pact are considered unlikely to be well founded, but nevertheless they can act as a threat

THE Zionist Actions Committee concluded its session with the election of a new World Zionist Executive from which all members of the Israeli Cabinet were eliminated except Eliezer Kaplan who was given a seat without a portfolio.

Prior to the election of the new executive, it was officially announced to the delegates that David Ben Gurion, Moshe Shertok, Goldie Meirson, Dr. Itzhak Gruenbaum, Rabbi Judah L. Fischman and Moshe Shapiro—all members of the Israeli Cabinet—had given up their seats on the executive. They have been replaced by Dr. Israel Goldstein, General Zionist, Levi Shkolnik, Laborite; Baruch Zuckerman, Laborite; Zerubawel, United Workers Party; Zvi Lurie, United Workers Party and Itzhak Werfel, Mizrahi Labor. Yehuda Gravinsky of the United Workers Party and Dr. I. Schechtman of the Revisionists were elected deputy members. Leon Gelman of the Mizrahi was chosen as an advisor.

The new executive, which now includes representatives of the United Workers Party and the Revisionists, will be divided into three branches, The American branch will be composed of Dr. Abba Hillel Silver, Dr. Emanuel Neumann, Dr. Nahum Goldmann, Hayim Greenberg, Zuckerman, Lurie, Mrs. Rose Halpern and Eliahu Stone. Dr. Schechtman will act as deputy member in the American branch and Gelman will serve as advisor to it.

LATE NEWS

to the United States, "forcing Washington to dilute its assistance to Israel."

Sulzberger also says that it is believed that Communist agents are active in the Arab countries taking advantage of the local and international situations in the interests of Russia.

THE High Court of Israel, consisting of a President and four judges, opened officially in Israel. This is the first Jewish high court in Eretz Israel since the destruction of the second temple, when the Sanhedrin, consisting of a chief justice and 70 members, ceased to exist. The five judges were sworn in by the Minister of Justice, Felix Rosenblith. They are: Dr. Moshe Smoika, Rabbi Simcha Assaf, Yitzhak Olshan, Dr. Menachem Dunkelblum and Dr. Schneur Zalman Cheshin.

The Jerusalem branch of the executive will be composed of Dr. Goldstein, Berl Locker, Kaplan, Shkolnik, Eliahu Dobkin, Moshe Kolodny, Rabbi Wolf Gold, Werfel, S. Z. Shragai and Zerubawel. Gravinsky will be its deputy member. Prof. Selig Brodetsky will constitute a one-man London branch of the executive.

The American branch of the executive will include the economic department, which is charged with promoting trade and investment for Israel. It will also bear responsibility for public relations among the Western Hemisphere countries. It is also expected that Dr. Goldstein will succeed Kaplan as treasurer of the World Zionist Organization.

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THE Jewish Agency adopted a resolution declaring that it would no longer contribute funds for security, military or political purposes in Israel. The text of the resolution reads in part:

"Whereas the state of Israel has been proclaimed, and its Provisional Government is now exercising all the functions and prerogatives of government . . . the Agency funds will continue to be employed solely for charitable purposes and for no other use and purposes whatsoever."

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A spokesman for the Export-Import Bank announced that it could take no action on Israel's formal request for a \$100,000,000 loan until conditions there have "settled down." He added that the Bank must have "reasonable assurances" it will be repaid before it can be authorized.

An Israel mission spokesman said that "we already offered every guarantee that the loan will be repaid."

★

THE World Revisionist Court, which hears appeals from decisions of the World Revisionist Executive, has declared illegal the Israeli Revisionist Executive which was elected in Tel Aviv following a decision of the local Revisionist Party to amalgamate with the Irgun-sponsored Freedom Movement.

The world Revisionist body has ordered a new election for members of the Israeli party executive within three months. Balloting will be restricted to registered members of the Revisionist Party, thus keeping the Irgunists from infiltrating the elections.

The Revisionist Party of Israel split, following adoption of a decision by a majority of the delegates to merge with the Irgun Zvai Leumi, which will be active in the forthcoming Israeli elections as part of the Freedom Movement.

The resolution for the merger, adopted by 63 against 32, reads: "The Revisionist Party of Israel decides to unite with Irgun, but Revisionists will, nevertheless, remain within the World Zionist Executive." After this resolution was adopted, the opposing delegates, headed by Dr. Arich Altman, head of the party, walked out of the conference.

Dr. Altman and his followers claimed that the convention of the Israeli Revisionists was not authorized to decide on a merger with the Irgun. This, they argued, is a matter which must be decided by the world convention of the Revisionist Party. After the opposing delegates left the hall, the conference elected an executive of eight, all affiliated with the Freedom Movement, and left three seats vacant for the minority.

The second post-war national convention of the Brith Trumpeldor of America adopted a resolution urging the world Betar conference in Paris to sever all ties with the Revisionist Party and to persuade Menachem Beigin, commander of the Irgun Zvai Leumi, to assume leadership of Betar, it was announced in New York by the organization.

★

THE Foreign Ministers of Denmark, Sweden and Norway have decided not to recognize the state of Israel until Count Folke Bernadotte, the United Nations Mediator in Palestine, has completed peace negotiations between the Jews and Arabs.

The Israeli question was among points discussed by the Scandinavian ministers at a meeting held in preparation for the U.N. General Assembly sessions in Paris.

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THE British Foreign Office indicated that the Government has no objection to the establishment of an Israeli representation in London, notwithstanding the fact that Israel is not recognized by Britain.

Emphasizing that the Government of Israel "cannot of course have a minister here," a Foreign Office spokesman added: "But no one can stop them from putting

'State of Israel' over their door if they want to."

The spokesman made his statement following a report that an official of the Jewish Agency in London announced that the state of Israel intends establishing representation here. "It will be some weeks yet before the representation is established," the official said. "The building of the Jewish Agency may continue to be used until new quarters are found, but the Agency will continue to exist here as a separate body."

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THE Egyptian Government has now formally charged three persons with the

75% British Tainted With Anti-Semitism

ONLY 20 to 25 percent of the people of Britain are free from some form of anti-Semitism, delegates of the psychological section of the British Association for the Advancement of Science were told by Dr. H. J. Eysenck, noted British psychologist.

Dr. Eysenck said that anti-Semitism appears to be correlated to other social attitudes, such as patriotism and religious feelings. Anti-Semites generally believe in the death penalty, flogging and that war is inherent to human nature. He said that he found conservatives more anti-Semitic than liberals and liberals more anti-Jewish than socialists. Asserting that anti-Semitism shows a lack of emotional maturity and stability, Dr. Eysenck said that much must be done before methods of combating anti-Semitism are developed.

stoning to death of Stephan Haas, Philadelphia Jew killed in Cairo July 18, and has pledged officially that they will receive the punishment they merit, the State Department announced in Washington.

The Department said, however, that it definitely does not consider the incident closed, and will watch the trial closely. It was noted that the Egyptian message, delivered August 22, was the first formal reply received to official United States protests on July 19 and 24.

An appeal to the Nehru Government to condemn the "mass massacre of the Jews by Arab armies" in Palestine and to recognize the state of Israel appeared in the English-language newspaper *Informa*, published in Delhi.

The publication pointed out editorially that "when the minority of India demanded the partition of India this was backed almost by all the Arab countries." Asserting that it "fails to understand" the Arab opposition to the partition of Palestine, *Informa* added that there is no reason "why the Zionists should not be allowed to form their own state."

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A striking change for the worse in the Palestine military picture and in the possibility of continued peace took place with the arrival of a large Iraqi force from Mafrak, Transjordan. This brings the strength of the Iraqi army to about 10,000 men—the largest Arab force in Palestine. It is also equipped with modern American transport and new types of fighter and bomber planes.

The cease-fire has little meaning in Jerusalem where artillery and automatic fire is heard almost every day and where a recent large-scale duel between Arab and Jewish mortars and cannon resulted in a number of casualties. For the Jerusalem inhabitants the truce has been almost as costly in lives, dislocation of everyday living and in economic losses as a full-fledged war.

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THE editor and publisher of the Sternist newspaper, *Mivrak*, were arrested for censorship violations and later released in \$200 bail. The publication of the paper has been suspended.

It was authoritatively learned that the reason for the government's action was a long-time contravention of the censorship regulations by the staff. *Mivrak* violated the regulations both by not submitting material to the censor in advance of publication and by printing material forbidden by the censor.

Recently *Mivrak* carried a violent attack against the United Nations truce observation staff and against the British in the matter of immigration restrictions. The article threatened action against both the U.N. staff and the British—it was assumed that the "vengeance" would take place outside Israel. Later the newspaper carried photographs and descriptions of

a raid on a Sternist camp near here. The articles were either run without permission or in defiance of the censor. The government is known to consider them as constituting "incitement to violence."

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DISPLACED Jews from Austria who will embark at Italian ports for Israel will pass through Italy in sealed trains accompanied by Italian police from the Austro-Italian frontier to the harbor.

The announcement was made following the arrival of the first group of several hundred Jewish DP's from Austria at the Italian port of Genoa, whence they will sail on an Italian ship to the French port of Marseille before heading for Israel.

Refugees in U.S.A. Can Have Permanent Status

IMMIGRANTS who entered the U. S. on a temporary basis or on transit visas before April 1, 1948, may apply for a change of status to permanent residents, it was announced by the Attorney General's office.

Under rules approved by Attorney General Tom Clark, persons who entered this country as government officials, visitors, transits, seamen, merchants or students may become permanent residents if their applications are approved following hearings by the Immigration and Naturalization Service. Application forms will be available on and after September 15 at any office of the Immigration and Naturalization Service, but will not be accepted before October 1. Authorization for the changes in status was provided under the recently adopted DP law.

JEWISH leaders in Rome reported that since early last month the legal emigration of displaced Jews from Italy to Israel has been increasing at a terrific rate. It is now expected that some 18,000 refugees will have been cleared out of DP camps, training centers and residences in the major Italian cities within another month, they said.

Before the mass migration to Israel began, there were an estimated 12,000 Jews in DP camps, 8,000 in training centers and 5,000 living in the cities. By the end of September or the beginning of

October it is hoped to reduce that total to 3,000 in the camps—all with destinations other than Israel—4,000 in the cities and several hundred in the centers. At present the training centers are being used for transients only and are being closed up one by one.

The atmosphere in the camps is one of intense excitement. The immigrants have prepared their few belongings weeks in advance. They have purchased some things which they believe they will need in Israel and have sold bulky or unnecessary property which they have acquired during their stay in Italy.

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A program of accelerated emigration and intensified reconstruction activities was recommended by Moses A. Leavitt, executive vice-chairman of the Joint Distribution Committee, and Dr. Joseph J. Schwartz, J.D.C. overseas director, as the only means for economic and spiritual rehabilitation of Europe's 1,400,000 suffering Jews. They spoke at the third annual meeting of the J.D.C.'s east central region, held in Cincinnati, which was attended by 300 delegates from six states.

Dr. Schwartz, who recently returned to this country after having conferred with Moshe Shertok, Israeli Foreign Minister, and Eliezer Kaplan, Finance Minister, on the new state's immigration plans, asserted that "ten thousand Jews a month can and must be absorbed into Israel." Pointing out that the first groups of DP's bearing Israeli visas have already arrived in Haifa, the J.D.C. overseas director revealed that the agency's assistance activities in this field were greatly expanded recently. He announced that J.D.C. provided rations and sent trained nurses with each departing convoy.

J.D.C. announced that its September budget amounts to \$5,576,000. This brings the total for the first nine months of 1948 to nearly \$54,000,000.

The largest single item for September is \$1,400,000 for emigration purposes, Moses A. Leavitt, executive vice-chairman of the J.D.C., reported. So far this year, he said, more than 40,000 displaced Jews from Europe and Shanghai have been helped to reach new homes in Israel, U. S., Canada, Latin America and elsewhere.

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PRESIDENT JOSE FIGUERES of Costa Rica has assured a representative of the

Hebrew Immigrant Aid Society that the status of some 1,000 Jewish immigrants who arrived in that country since the end of the war in Europe will be legalized soon.

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THE Freeland League issued a statement expressing regret over the fact that the Government of Surinam has suspended negotiations for the mass settlement of Jewish refugees in Surinam "pending clarification of the international situation." The statement said that the League is still in communication with the Surinam authorities in an attempt to secure implementation of an agreement reached last year under the terms of which 30,000 Jews were to be admitted into the colony of Dutch Guiana.

"An agreement between the Freeland League and the Government of Surinam for the settlement of 30,000 Jews was made and approved by the Legislative Council of Surinam and the Netherlands Government," the statement declared. "This agreement was announced on November 27, 1947, by the Netherlands Delegation at the General Assembly of the United Nations."

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Large numbers of anti-Semitic circulars were received recently from Pietermaritzburg, South Africa, which local Jewish circles believe is becoming a new center of world anti-Semitic propaganda. The leaflets were mailed to English professional and literary groups by "The League for Fair Play and Decency."

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ALTHOUGH the Rumanian Government has ordered the nationalization of all schools in the land, the ORT will be permitted to continue to operate its schools and training center independently, George Stroe, head of the Rumanian ORT, announced.

The Rumanian Government gave the ORT schools special status because the Jews are in great need of vocational training, Stroe said, adding that the government plans to issue a law giving the ORT complete charge of all Jewish retraining centers in the country.

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A permanent body representing Jewish youth and young adult councils and other Jewish youth groups throughout the United States was created at the close of the first National Jewish Youth Confer-

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SYRIAN GOVERNMENT PROTECTS ITS JEWS

By HARRY J. SAMUELS

JEWISH residents of Lebanon and Syria have literally gone "underground," not to fight a war of sabotage and attrition, but solely to keep out of sight until Arab passions have cooled or the issue of Palestine has been settled.

Contrary to expectations, there have been few incidents and no massacres. The Jews live quietly in their "ghettoes," which are misnamed, because the guards there are to keep Arabs out rather than imprison the Jews inside. Most of the Jews have lost their jobs or abandoned their trades; their stores have been boarded up for the "duration," and they are generally living in increasing poverty. By selling their remaining possessions, they manage to secure enough money for food.

The Syrian Government, still smarting under the French assertions of years ago that they could never treat their minorities fairly, has gone out of its way to ensure that the Jews are not molested.

There is a saying in Syria that "when the government means business, it sends gendarmes to the scene of trouble; when the government is not serious, it sends police." Last December, when Syrian crowds, angered by the U. N. partition of Palestine, stormed the American Legation and tore down the flag, the government sent police to control the rioters. But when mobs periodically form to burn the Jewish quarter near the "Street Called Straight," of Biblical fame, gendarmes are invariably rushed to the scene. It has become a matter of pride to the Syrian Government to protect its Jewish minority.

The only serious rioting occurred at Aleppo, where rabble-rousers incited a mob to burn Jewish homes and commercial houses. But the gendarmes quickly restored order and no Jews were harmed.

The Jews are living a quiet, self-integrated life. They rarely leave their homes except to visit a near neighbor. Schools and small synagogues are still open. Syrian shopkeepers has asked the Jewish artisans to continue producing copper and bronze ware but the shortage

of these in Damascus indicate that the Jews are not inclined to do so.

The Lebanese Government has interned about 30 "dangerous" Jews suspected of espionage. They are held in a former French barracks at Baalbek, where the quarters, although cramped, are clean. Their rations are short but relatives are permitted to visit the internees and bring them extra food.

The Syrians originally interned 200 suspects, but have now released all but approximately 50. Occasionally they pick up an odd "spy," such as the 12-year-old bootblack who was arrested two weeks ago outside the Orient-Palace Hotel, where he was accused of listening to conversations.

An additional 70-odd prisoners of war, captured when the Syrians took Mishmar Hayarden, are held in Damascus. This correspondent visited the camp, and although food was scanty, the prisoners seemed to receive fair treatment.

The Syrians have not molested any Jewish property in Damascus except to seize all radios. Anti-aircraft machine-guns, however, were placed on the roofs of six Jewish homes.

The Jewish population is truly a "floating" one. Figures are difficult to obtain. The government listed 29,000 Jews living in Syria in 1944, and officials say that about half of these emigrated to Palestine. But the usual figure given for Jews in Syria now is about 10,000, of which approximately 4,000 are in Damascus.

A large number of Jews, especially the more prosperous ones living in Aleppo, fled to Lebanon. The Syrian press complained that 3,000 had crossed the border in this manner and urged that the Lebanese force them to return. The Lebanese, however, deny that any such number ever came into their country, and estimate that the Jewish population of Lebanon is 7,000. They admit, however, that these figures are purely guesses; there are Jews hiding in the mountains, or living with relatives in smaller cities.

NEWS OF THE CENTER

Greetings to the Center Membership

THE approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal cooperation they have received from the membership of the Center and are looking forward to their continued support so that our institution may grow from strength to strength. *Lesbono Tovo Tikosevni!*

EMANUEL GREENBERG, *President*
DR. MOSES SPATT, *1st Vice-Pres.*
HYMAN AARON, *2nd Vice-Pres.*
FRANK SCHAEFFER, *Secretary*
DAVID GOODSTEIN, *Treasurer*

From the Sisterhood

THE officers and the Sisterhood extend their New Year Greetings to all members

of the organization and their families.

MRS. MORTON KLINGHOFFER,
President

MRS. MORRIS B. LEVINE,
MRS. M. ROBERT EPSTEIN,
MRS. JOSEPH LEVY, JR.,
Vice-Presidents

MRS. HYMAN RACHMIL, *Treasurer*
MRS. FRANK SCHAEFFER, *Secretary*
MRS. BENJ. H. WISNER,

Corr. Secretary
MRS. LOUIS ZAKHEM,
Social Secretary

From the Center Staff

ON behalf of the Center staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

JOSEPH GOLDBERG,
Administrative Director.

Sermons for the New Year

THE sermons will be preached on both days of Rosh Hashonah at 10:40 o'clock. The Shofar will be sounded at 10:15 and members are urged to be in their seats before that hour.

On Yom Kippur Eve, the sermon will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Saltzman will preach the sermon on the second day.

On Kol Nidre Eve, Rabbi Levinthal will speak.

On Yom Kippur, Rabbi Levinthal will preach.

Holy Day Sermons in the Auditorium

THE sermons to be delivered by Rabbi Levinthal and Rabbi Saltzman on both days of Rosh Hashonah and Yom Kippur will be amplified from the Synagogue to the congregation worshipping in the Auditorium.

Rabbi Saltzman will deliver the sermon at the Kol Nidre services in the Auditorium.

Taleisim for the Holidays

MEMBERS and worshippers are requested to bring their own taleisim during the High Holidays. Our uniform Holiday prayer book will be supplied to worshippers at the Main Synagogue services.

Junior Congregation Services

THE Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday mornings, October 4 and 5th at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, October 12th, at 5:30 P.M.

The services on Yom Kippur will begin Wednesday morning, October 13th at 10:00 A.M.

Schedule for High Holiday Services

WE are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Sunday and Monday evenings, October 3rd and 4th at 5:30 o'clock, and on Monday and Tuesday mornings, October 4th and 5th at 7 o'clock. The Torah reading will commence at 9:15 A.M. The Shofar will be sounded at 10:15 A.M. All worshippers should be in their seats before that hour. The sermon on both days will be preached at about 10:40 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:10 o'clock, and we would like the service to close at 1:15 o'clock.

Yom Kippur Services

THE Kol Nidre services which usher in the Fast of Yom Kippur will be held on Tuesday evening, October 12th at 5:30 o'clock. Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre service.

Yom Kippur services will begin on Wednesday morning, October 13th at 7:00 A.M. The Yizkor service will be held at 11:15 following which Rabbi Levinthal will preach. Rev. Sauler, assisted by the Center choir, under the leadership of Mr. Julius Grossman, will officiate.

Additional Yizkor Services

FOR the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, October 13th in the Dining Room of our building. There will be three such services, at 10 o'clock, 10:30 and 11.

Slitoch Services

SLICOTH services will be held in our Main Synagogue this Saturday evening, September 25th promptly at 12:30 o'clock. The services will be conducted by Cantor William Sauler, assisted by the Center choir under the leadership of Mr. Julius Grossman. All welcome.

Junior Congregation Meets Every Saturday

JUNIOR Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Manuel Gottdenker of 1588 President Street on the Bar Mitzvah of their son, Allan I., which will be celebrated at the Center this Sabbath morning, September 26th.

Candle Lighting During High Holidays

CANDLES will be lit on Sunday and Monday evenings, October 3rd and 4th (Rosh Hashonah) at 5:16 P.M.

On Yom Kippur, Tuesday evening, October 12th, candles will be lit at 5:01 P.M.

Sunday School Registration

REGISTRATION for Sunday School will take place this Sunday morning, September 26th at 10 A.M. Old students are to report to their old classrooms. All new pupils will go to the Ladies' Social Room on the second floor. Registration is taken daily in the school office between 10:30 A.M. and 6:00 P.M.

Junior League News

THE Junior League of the Center has gotten off to an excellent start and the coming season promises to be a most successful one. The meeting scheduled for Thursday evening, September 30th will highlight Rabbi Manuel Saltzman as guest speaker. He will speak on the topic, "What Do the High Holidays Mean to the Jew Today?" A discussion will follow the address. Social dancing will follow.

Center Junior Clubs to Open Season Saturday, October 16th

ALL our Saturday night Junior Clubs will have their opening meeting on Saturday evening, October 16th. The following groups are scheduled to open for the coming season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALETs—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of donations for the purchase of Prayer Books and Talcism from the following:

Mr. and Mrs. William Brody in honor of the Bar Mitzvah of their son, James S.

Mr. and Mrs. Joseph Mitnick in honor of the Bar Mitzvah of their son, James.

Mr. and Mrs. Abraham Rothkopf in honor of the Bar Mitzvah of their son, Arthur.

Mr. Edward Leopold in memory of his brother, Arnold Leopold.

Mr. and Mrs. Charles Safer in honor of the marriage of their son, Eugene.

Dr. and Mrs. Martin Friedrich in honor of the Bar Mitzvah of their son, Gerald.

Dr. and Mrs. Joseph P. Kasnetz in honor of the Bar Mitzvah of their son, Herbert.

Holiday Gym Schedule

THE Gymnasium and Baths will be closed on Monday and Tuesday, October 4th and 5th (Rosh Hashonah) and will reopen on Wednesday morning, October 6th for women at 10:00 A.M.

The department will be open for men on Tuesday, October 12th from 1-4 P.M. and will be closed on Wednesday, October 13th (Yom Kippur); it will reopen on Thursday, October 14th for women at 10 A.M.

Young Folks League

THE next regular meeting of the Young Folks League scheduled for Tuesday evening, September 28th will include a program in keeping with the Rosh Hashonah holiday. A social hour and dancing will follow. All members of the

League are cordially invited to attend. Limited to Center members only upon presentation of their membership cards.

There will be no meetings on Tuesday evenings, October 5th and 12th, due to the intervening holidays.

Yom Kippur Night Dance Opens Young Folks League Fall Season

THE Young Folks League of the Center is opening their fall season with a dance to be held in the Dining Room of our building on Wednesday night, October 13th (Yom Kippur Night), at 9 o'clock. Members are cordially invited to attend the League's first affair of the season. Admission is \$1.50.

Rabbi Samuel M. Cohen Memorial Essay Contest Sponsored by Y. P. L.

THE Young People's League of the United Synagogue of America announces the inauguration of the "Rabbi Samuel M. Cohen Memorial Essay Contest," as a tribute to the memory of its beloved Executive for twenty-seven years, Rabbi Samuel M. Cohen. All rules and information regarding the contest are listed below:

Topic: "How Can Conservative Jewish Youth Best Serve Judaism and Themselves?"

Length: The essay is to be no less than 1200 words, and no more than 2500 words.

Deadline: All essays should be received at Y. P. L. office, 3080 Broadway, New York City, postmarked no later than midnight, January 1, 1949.

Prizes: 1st prize—\$75 U. S. Savings Bond.
2nd prize—\$25 U. S. Savings Bond.

Additional prizes for the runners-up will soon be announced. Type your manuscripts, if possible.

All members of the Young Folks League and the Junior League of the Center are eligible to enter this contest and are urged to participate.

Sabbath Services

KINDLING of candles at 6:32 P.M.

Friday evening services at 6:00 P.M.

Sabbath services, Parsha "Ki Tabo" Deut. 26.1-29.8. Prophets—Isaiah 60.1-22.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Mincha services at 6:00 P.M.

Daily Services

MORNING services at 8:00 o'clock.

Mincha services at 7:00 P.M.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, EDWARD

Res. 590 Parkside Avenue
Bus. Cleaners, 265 Brooklyn Ave.
Married

Proposed by Joseph Goldstein

ALTERMAN, MORTY

Res. 789 St. Marks Ave.
Bus. Lawyer
Married

Proposed by Frank Schaeffer,
Joseph Richman

ALTNEU, HERBERT N.

Res. 1437 Carroll Street
Bus. Engineering, 150 Broadway
Single

Proposed by Morris Swerlin,
Martin Bruckner

BADY, LOUIS

Res. 461 Crown Street
Bus. Metal Stampings, 250 Moore St.
Married
Proposed by M. Robert Epstein

BARNETT, BENJAMIN

Res. 984 East 95th Street
Bus. C. P. A., 984 East 95th St.
Married
Proposed by Dr. I. E. Shack,
Joseph P. Kasnetz

BELFINDER, BEN

Res. 485 Schenectady Avenue
Bus. 1326 Fulton Street
Married
Proposed by Dr. Philip Zwerdling

BERKOWITZ, DR. MILO M.

Res. 1051 Eastern Parkway
Bus. Dentist, 1632 President St.
Single
Proposed by Lillian Schlusell

BOLOKER, CHARLES

Res. 903 New York Avenue
Bus. C. P. A., 1440 Broadway
Single
Proposed by Malcolm Zeger

BRECKER, MISS LOTTIE

Res. 1229 East 23rd St.
Proposed by Ben R. Berke, Hy Rosen

BROWN, SIDNEY H.

Res. 191 Sullivan Place
Bus. C. P. A., 122 East 42nd St.
Married
Proposed by Dr. Maurycy Silber

COBURN, DAVID

Res. 100 Woodruff Avenue
Bus. Restaurant, 64 W. 36th St.
Married

COHEN, Miss JEANETTE

Res. 1720 Sterling Place

COHEN, MORRIS

Res. 1059 Union Street
Bus. Fruit, 1267 43rd St.
Married
Proposed by A. Joley, A. H. Zirn

DIAMOND, ALBERT

Res. 747 Miller Avenue
Bus. Acct., 220 Broadway
Married

EISENBERG, CHARLES

141 East 19th Street
Teacher, Midwood High School
Married
Proposed by Center Academy

EPSTEIN, BERNARD R.

Res. 1504 Carroll Street
Bus. Chemical, 548 Meserole St.
Married
Proposed by Edward Fuchs,
David Hirsch

EPSTEIN, MEYER

Res. 161 East 93rd Street
Bus. Optometrist, 161 East 93rd St.
Single
Proposed by Sam Horowitz,
B. Fields

FANE, ARTHUR

Res. 5702—14th Avenue
Bus. Teacher, P. S. 197
Married
Proposed by Center Academy

FAUER, STANLEY

Res. 1187 East 10th Street
Bus. Truck Renting, 501—10th Ave.
Single
Proposed by Philip Shorin

FELDMAN, ABRAHAM

Res. 22 Bartlett Street
Bus. Dresses, 64 Manhattan Ave.
Married
Proposed by Albert Eller,
Hyman Rosen

FOX, MRS. JOY

Res. 413 Miller Avenue
Widow.

FRIEDMAN, NATHANIEL

Res. 503 Eastern Parkway

Bus. Dresses, 463—7th Ave.
Single

Proposed by Dr. Isadore H. Sackadorf

FUCHS, HARRY

Res. 827 Eastern Parkway
Bus. Factors, 1412 Broadway
Single
Proposed by Saul Zolot,
Moses E. Fuchs

GEROFSKY, JOSEPH

Res. 379 Crown Street
Single
Proposed by Joseph Heimowitz,
Herman Gerofsky

GOLDBERG, MAURICE

Res. 645 Eastern Parkway
Bus. Insurance, 38 Park Row
Single
Proposed by Leo Kaufman

GORMAN, Miss EVELYN

Res. 270 Rochester Avenue

GREENBERG, Miss EMILY

Res. 334 Eastern Parkway

GREENBERG, Miss LILLIAN

Res. 334 Eastern Parkway

GREENBERG, MURRY H.

Res. 2264 East 29th St.
Bus. Insurance, 23 Flatbush Ave.
Married
Proposed by Leonard Greenberg,
Edward Edelman

GROSS, DAVID

Res. 1060 Union Street
Bus. Retail Ready to Wear,
280 Jackson Ave., J. C., N. J.
Married
Proposed by Leo Kaufman, Abe Mann

HANDELSMAN, LOUIS

Res. 4276 Bedford Avenue
Bus. Acct's., 1 West 34th St.
Married

Proposed by Dr. Charles Windwer,
Harry Katz

HELLER, HERBERT

Res. 983 Dumont Avenue
Bus. Luncheonette, 71-24 Main St.,
Flushing

Single

Proposed by Lillian Schlusell

HIRZFELD, STANLEY W.

Res. 135 Eastern Parkway
Bus. Lawyer, Newark, N. J.
Single

Proposed by Max Herzfeld

JAFFE, Miss HARRIET

Res. 125 Lenox Road
Proposed by Rose Snofsky,
David Rosenberg

- KARLIN, MARTIN
Res. 541 Montgomery Street
Bus. Student, Brooklyn College
Single
Proposed by Abraham Karlin
- KARTEN, BEN
Res. 1191 Carroll Street
Bus. Gov't., 90 Church St.
Married
*Proposed by Moe Levy,
Morris D. Wender*
- KASENETZ, WILLIAM
Res. 115 Lincoln Road
Bus. Real Estate, 80 Lefferts Ave.
Married
- KATZ, SIDNEY M.
Res. 225 Park Place
Bus. Mfg., 512 Seventh Avenue
Married
Proposed by Irving Rosenfeld
- KESSLER, ADOLPH
Res. 894 Park Place
Married
*Proposed by Benjamin Leff,
Dr. Alexander Leff*
- KIRCHMAN, MILTON F.
Res. 233a Brooklyn Avenue
Bus. Architect, 230 W. 13th St.
Married
*Proposed by Dr. Louis Blumenfeld,
Emanuel Schlosberg*
- LEVY, DR. JACOB H.
Res. 571 Lincoln Place
Bus. Dentist
Married
Proposed by Abe Mann
- LOBSENZ, BENJAMIN
Res. 467 Brooklyn Avenue
Bus. Aniline Dyes, 50 White St.
Married
Proposed by Maurice Rubin
- LUXENBERG, LEON
Res. 1710 Avenue H
Bus. Acct. 154 Nassau St.
Married
- MATTES, LITTMAN
Res. 1004 Montgomery Street
Bus. C. P. A., 401 Broadway
Married
Proposed by Simon Abraham
- MORRIS, MISS HELEN R.
Res. 28 Christopher Avenue
Proposed by Hy Rosen, Sol Rosen
- POLISHUK, PAUL
Res. 158 N. Elliot Walk
Bus. Laundry, 404 E. 64th St.
Married
Proposed by Center Academy
- RANKIN, SIMOND
Res. 255 Eastern Parkway
Bus. Mirrors, 119 West 23rd St.
Married
Proposed by Albert Witly
- ROSENTHAL, IMRE J.
Res. 158 Jaffrey Street
Bus. Factors, 1450 Broadway
Married
*Proposed by Mrs. Margaret Levy,
Mrs. Isador Lowenfeld*
- ROSENTHAL, MURRAY
Res. 497 Eastern Parkway
Bus. Salesman, 25 Columbia Hghts.
Single
Proposed by Dr. Isadore H. Sackadorf
- ROSNER, CHAIM
Res. 468 Crown Street
Single
Proposed by Judah L. Falik
- ROSNER, JOSEPH S.
Res. 468 Crown Street
Single
Proposed by Judah L. Falik
- ROSSLER, HERMAN
Res. 175 Rochester Avenue
Bus. Trimmings, 242 West 36th St.
Single
- ROSSOW, PHILIP
Res. 1427 East 7th Street
Bus. Textiles, 51 Madison Ave.
Single
Proposed by Abraham Shorin
- SCHARF, MISS FLORENCE
Res. 432 Stone Avenue
Bus. Mfg., 395—4th Ave.
Single
Proposed by
- SCHENKER, ABRAHAM
Res. 221 Linden Blvd.
Bus. Fund-raising, 45 E. 17th St.
Married
- SCHINDLER, MISS MARILYN
Res. 886 Nostrand Avenue
Proposed by Dr. Melvin C. Goldberg
- SCHWAGER, MISS JEAN
Res. 1184 President Street
Proposed by Mrs. Hyman Rachmil
- SELLS, WILLIAM S.
Res. 1014 Avenue K
Bus. Hats, 687 Broadway
Single
Proposed by Philip Shorin
- SERIL, ABRAHAM
Res. 1045 St. Johns Place
Bus. 31 Bond St.
Married
- Proposed by Louis Rivkin,
Morris D. Wender*
- SHOUR, BENJAMIN
Res. 440 Lenox Road
Bus. Income Tax, 90 Church St.
Married
*Proposed by Oscar S. Kurshan,
A. H. Zirn*
- SILBERMAN, HARRY
Res. 1254 Lincoln Place
Bus. Interstate Traffic, 111—8th Ave.
Single
Proposed by David Rosenberg
- SLATER, MISS MARY
Res. 419 Amboy St.
- SNYDER, JACOB
Res. 655 Linden Blvd.
Bus. Steel, 110 Green St.
Married
- STEIN, BERNARD G.
Res. 622 Empire Blvd.
Bus. Building
Single
Proposed by Morris Hecht
- STROM, DONALD
Res. 285 Albany Avenue
Bus. Furniture Salesman, 45 E. Bway.
Married
Proposed by Mrs. E. Pressner
- SUSSMAN, STANLEY R.
Res. 704 Lefferts Avenue
Bus. Liquor, 57 Liberty Ave.
Married
Proposed by Hyman Gold
- TAFT, MAX
Res. 699 Montgomery Street
Bus. Liquor, 179 Bedford Ave.
Married
Proposed by M. Robert Epstein
- SAMUEL H. GOLDBERG,
Chairman, Membership Committee.
- The following have applied for re-
instatement:
- DEMBICER, SAM
Res. 410 New York Avenue
Bus. Real Estate, 410 New York Ave.
Married
*Proposed by Louis Glaubman,
Lou Jacobson*
- NELSON, BENJAMIN
Res. 565 Montgomery Street
Bus. Engineering, 250 Hudson St.
Married
Proposed by Abraham Karlin

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

Mr. and Mrs. Morris Rubin

AND FAMILY

1577 Carroll Street

extend greetings for a Happy and Healthy New Year
to all their relatives and friends

MR. and MRS. PHILLIP BRENNER

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y. OUR ONLY STORE

•

Mr. and Mrs.

HAROLD CANTOR

226 New York Avenue

extend New Year Greetings to all their friends and relatives

•

Mr. and Mrs.

LOUIS GREENFIELD

616 Empire Boulevard

extend their New Year Greetings and best wishes to
all for everlasting Peace, Happiness and Contentment

•

Mr. and Mrs.

ISAAC SCHRIER

AND FAMILY

101 Lincoln Road

wish all their relatives and friends a Happy New Year

Mr. and Mrs.
HYMAN AARON
Children and Grandchildren

Mr. and Mrs.
JOSEPH I. AARON

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

Mr. and Mrs.
JULIUS LEVENSON
225 Eastern Parkway

Dr. and Mrs.
MAX DANNENBERG
1464 Eastern Parkway

MR. CHARLES BLACHER
AND FAMILY

20 Plaza Street

MR. and MRS.

IRVING BALMUTH
AND FAMILY

769 St. Marks Avenue

MR. and MRS.

LOUIS BRENNER
AND FAMILY

Harriman, New York

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

MR. and MRS.

MORRIS BRUKENFELD

1276 President Street

MR. and MRS.

ABE FELDMAN

919 Park Place

MR. and MRS.

ISIDOR FINE

AND FAMILY

MR. and MRS.
PHILIP FLEISHER
1160 Lincoln Place

MR. and MRS.
JACOB A. FORTUNOFF
AND CHILDREN

GERSEY STATIONS, INC.
MR. and MRS.
EDWARD SCHAEFFER
259 Empire Blvd.

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
JOSEPH GLAUBMAN
919 Park Place

ATTORNEY GENERAL and MRS.
NATHANIEL L. GOLDSTEIN
AND FAMILY

MR. and MRS.
DAVID GOODSTEIN
1338 Carroll Street

MR. AND MRS,
SAUL GRAFF
AND FAMILY
486 Brooklyn Ave.

MR. and MRS.
HENRY H. GROSS
751 St. Marks Avenue

DR. and MRS.
WILLIAM H. HYDE
857 Eastern Parkway

MAY THE NEW YEAR BRING PEACE TO ISRAEL AND ALL ITS
NEIGHBORS, AND BESTOW HAPPINESS AND GOOD HEALTH
ON ALL OUR RELATIVES AND FRIENDS.

DR. and MRS.
DAVID KERSHNER
95 Eastern Parkway

KOTIMSKY & TUCHMAN
CATERERS OF DISTINCTION

MR. and MRS.
MAURICE KOZINN and SONS
HAROLD and PAUL
615 Empire Boulevard

THE LESSERS
of Lesser Lodge
WHITE SULPHUR SPRINGS
New York

MR. and MRS.
JOSEPH LAZAROWITZ
388 Crown Street

MRS. LIEB LURIE
AND FAMILY
1451 Union Street

WE EXTEND OUR NEW YEAR'S GREETING TO ALL RELATIVES AND
FRIENDS, AND WISH THAT THE COMING YEAR WILL BRING THEM
GOOD HEALTH AND PROSPERITY.

DR. and MRS.
SAMUEL T. MARKOFF
AND MYRNA
1481 President Street

MISIKOFF BROS.
1406 Pitkin Avenue

MR. and MRS.
SAMUEL L. POMERANTZ
AND FAMILY
1304 President Street

MR. and MRS.
NATHAN SALWEN
135 Eastern Parkway

MR. and MRS.
SAMUEL WEISS
AND FAMILY
603 Empire Boulevard

MR. and MRS.
JULIUS KUSHNER & SONS
798 Montgomery Street

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

THE EDITORIAL BOARD
OF
THE BROOKLYN JEWISH
CENTER REVIEW

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●

THE
YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

RABBI and MRS.

ISRAEL H. LEVINTHAL

RABBI and MRS.

MORDECAI LEWITTES
AND DAUGHTER

RABBI and MRS.

MANUEL SALTZMAN
AND DAUGHTER

ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS

THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculty, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, *President*
Z. BRANDES, *Exec. Director*
JOSEPH M. BAUMOL, *Rabbi*

THE SEASON'S GREETINGS TO ALL OUR RELATIVES AND FRIENDS.
MAY THE NEW YEAR BEGIN AN ERA OF BROTHERHOOD AND
PROSPERITY FOR THE WORLD.

A Happy New Year

— from —

RATNER'S
RESTAURANT

138 DELANCEY STREET
NEW YORK CITY

MRS.
HYMAN ABRAMS
404 CROWN STREET

MR. and MRS.
HERMAN ATLAS
and family
311 Albany Avenue

MRS. SAMUEL BARNETT
MR. and MRS.
HERBERT BARNETT
AND DAUGHTER

MR. and MRS.
SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.
RUBIN BELFER
426 Eastern Parkway

DR. and MRS.
HARRY BERMAN
1408 President Street

MR.
LOUIS BLANKSTEIN
AND FAMILY
762 St. Marks Avenue

MAY THE SOUND OF THE SHOFAR USHER IN THE BLESSED DAYS
OF UNIVERSAL PEACE, TOLERANCE AND WELL-BEING.

MR. and MRS.
HENRY BREIER
755 Ocean Avenue

MR. and MRS.
FRANK BRODIE
295 Montgomery Street

MR.
ELIAS BURROS
985 Park Place

MR. and MRS.
LOUIS DAUM
748 St. Marks Avenue

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GREETINGS

[Continued from page 35]

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NEWS OF THE MONTH

[Continued from page 14]

ence at Narrowsburg, N. Y. The parley was held under the auspices of the Jewish Welfare Board's National Jewish Youth Planning Commission.

THE Czechoslovak Government has sent an answer to a U. S. note regarding American pilots flying planes from Czechoslovakia to Israel. "The reply must have dispersed all fears of the U. S. Government," the Foreign Ministry statement said.

The statement denied that the American note charged Czechoslovakia with exporting arms to Israel. It emphasized that the note dealt only "with the activity of planes of American origin and American citizens."

☆

THE latest financial report of the Czechoslovakian Economic Ministry revealed that 170,500,000 crowns worth of goods were exported to Palestine for the month of July. This places Israel as the sixth most important customer for Czech goods.

It was reported that General David Shaltiel, Inspector General of the Army of Israel, arrived here for a brief visit. He was, until recently, the commander of the Israel Sixth Brigade and had directed all military operations in the Jeru-

salem area. Ruben Burstin, political secretary of the Histadruth, has also arrived in Prague. As the first official delegate of the Histadruth, he will hold important talks with the leaders of the Czechoslovakian trade union movement.

Anti-Semitism is at "a high pitch" in Germany and there is no hope for any possible adjustment of displaced Jews there, it was reported at the conference of representatives of the American Jewish Committee in Europe. Prof. Herman Gray and Zachariah Shuster, who returned from Germany, warned the conference that increased vigilance by Jewish organizations in order to lessen anti-Semitic tension during the next few years is necessary.

No outside relief assistance may be needed by the Jews in Poland after 1949, Prof. Joseph Sak, member of the Polish National Council and vice-chairman of the Jewish Central Committee, declared at a press conference. He said that all Zionist parties, except the Revisionists, are permitted to function in Poland.

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THE Center acknowledges with thanks receipt of a check in payment of the be-

quest left by the late Mr. Samuel Strausberg, a former member of our Governing Board.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Dr. Harry S. Kieval of 921 Washington Avenue on his engagement to Miss Irma Rubin.

Mr. and Mrs. Kalman I. Ostow of 523 Crown Street on the birth of a son, Meir, to their children, Dr. and Mrs. Mortimer Ostow on September 12th.

Mr. and Mrs. Louis Rosen of 792 Montgomery Street on the birth of a son, Arthur Rodney, to their children, Mr. and Mrs. Ira Rosen of Dalton, Ga., on June 13th.

Regular Gym Schedule Resumes

THE following schedule will now prevail in the Gym and Baths Department and will be open as follows:

MONDAY

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

TUESDAY

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

WEDNESDAY

Men 3 p.m. to 10 p.m.
Women 10 a.m. to 3 p.m.
Boys 3 p.m. to 5 p.m.

THURSDAY

Men 5 p.m. to 10 p.m.
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

FRIDAY

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

SUNDAY AND LEGAL HOLIDAYS

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

To Members Planning Bar
Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first, receives the privilege of getting the maftir. In the event that more than one Bar Mitzvah is scheduled for the same day, the other boys receive one of the other aliyahs and can read a passage from the Torah.

THE AMAZING LIFE OF SABBATAI ZEVI

[Continued from page 8]

had commanded to take unto himself a wife of harlotry. The nuptials were celebrated with the pomp and circumstance befitting so high a wedlock. But it was a cold and calculated marriage, without a gesture of love or intimacy passing between them. Each one knew the part the other was playing, and they kept the secret to themselves. But, on the whole, Sabbatai had the best of the bargain, for hearts that remained adamant to his messianic pretension were easily won over by Sarah's seductive charms. Thus it was that for the first time in history Jews were presented not only with a King Messiah but also with a Messiah Queen to share his throne.

Their entry into Jerusalem resembled a triumphal procession. Great crowds lined the streets, with women and children pushing to touch and kiss the hem of his robe. Sabbatai Zevi was no longer merely a dispenser of royal alms who poured out Chelibi's wealth with a munificent hand but a deliverer in their sorest straits, indeed, a very Messiah. Nathan Ghazati helped to spread the delusion. An intensive campaign was set in motion. All of Palestine was flooded with circulars in which Sabbatai was referred to as the King of Messiah, and not only Palestine but such distant Jewish communities as Constantinople, Salonica, Venice, Amsterdam, Hamburg, Frankfurt, Paris, London, and the thickly populated Jewish centers in Poland. The news came to them like a thunderbolt, but not without a measure of profound satisfaction and belief, for they remembered their people's recent tragedy and the prophecies of redemption.

But the far-sighted in Jerusalem had their doubts, and they made no secret of them. Indeed, they defied the popular acclaim of Sabbatai Zevi and set in motion a counter-agitation against him. With his accumulation of power, the would-be Messiah became bold and careless. He attempted to dominate by threats and violence; he distributed Chelibi's largess with a discriminating hand, favoring especially his friends and followers; but what particularly aroused the ire of the elders of the Holy City were the liberties he took in matters of re-

ligion. The saint and mystic of Smyrna was no longer the meek and humble Servant of the Lord he had appeared previously, a model of piety and impeccable religious conduct. He became guilty of such violations of the religious law as to stamp him in the eyes of the pious as a heretic. He failed to observe the prescribed hours of prayer; he was careless in the matter of the dietary laws; he tampered with the traditional fast-days and even dared to declare some of them no longer binding.

It became evident to Sabbatai Zevi that Jerusalem was not destined for the honor of the messianic manifestation. He had in mind a more dramatic setting for his self-revelation. What greater satisfaction could come to a man drunk with vanity and ambition to make the very city that disowned and banished him the scene of his glory? There may have been some practical reasons for his decision to make Smyrna the center of his future messianic activities. As a result of a war between Turkey and Venice, Smyrna, formerly an isolated and gloomy town, became the hub of the Levant trade. His own family had become enriched by the change. Merchants, and especially Jewish tradespeople, gathered there from almost all parts of Europe. What better tribute to trumpet the mes-

sage of the risen Messiah than the city from which the news would be carried to all the Diaspora?

The high-g geared publicity machine of Nathan the Ghazite, with his scores of secretaries and copyists, was again set hard to work. The impending event was addressed to all the Jewries of the world in the vivid, imaginative oriental style, exhorting the people to give Sabbatai Zevi the honors due the Messiah and prepare for their imminent return to the Holy Land. "Remember that the hour is at hand" was the refrain of every letter and circular. The agitation had its effect. The highly-publicized Messiah met with almost divine honors wherever he chose to put in an appearance. In Aleppo and Constantinople, and all through all his journey, he was greeted with the roar of thousands of voices. Men deemed themselves blessed if he as much as bestowed a glance upon them, and communities vied with each other for the privilege of having him stay with them overnight. Intoxicated with faith and expectation, and seeing their bitter galut at an end, young and old and in town after town overwhelmed him with an enthusiasm that sprang from their despairing yet trusting hearts.

Part Two of Rabbi Minkin's dramatic narrative will be published next month.

NEW BOOKS

[Continued from page 8]

who make up the board of Editors, Professors Julian Oberman, of Yale, Louis Ginzburg, of the Jewish Theological Seminary of America, and Harry Austryn Wolfson, of Harvard.

This volume by Saadya Gaon is the first of the series of translations of ancient and medieval Jewish classics which will appear under the auspices of the Foundation. It is a work which has had a tremendous influence on Jewish philosophic thought. It was written by Saadya Gaon almost a thousand years ago, when Arabic philosophy had attracted the intellectuals of that age, and when the cultured Jew found himself in need of a philosophic rationale for his religious beliefs.

Dr. Samuel Rosenblatt, well known Rabbi, and member of the faculty of

Johns Hopkins University, has rendered a careful and beautiful English translation of the complete text of this classic work. His reputation as scholar in Arabic language and literature is well established, and this work gives further evidence of his painstaking devotion to the highest ideals of scholarly research. Despite the fact that this book appeared originally almost a thousand years ago, it still offers much to those who are interested in a philosophic approach to the teachings of our religion.

A good way to interest your friends in the Center is through the "Review." Pass it on to them. Or get another copy from the Center office.

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